TOWN & COUNTRY CHURCH

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Long Island Churches Cooperate

AUSTIN H. ARMITSTEAD

• There are many people who feel that rural churches cannot cooperate on worth-while projects. We might have agreed with them two years ago but we now know that it can be done. It has been done on Long Island, N. Y.

In June of 1953 a chairman of the World Peace Committee in my church came to me as her new minister to ask if I would help them plan a United Nations program for the fall. My predecessor had planted the seeds for world consciousness through his interest in this small group, but now the people wanted to tell others about the need for world responsibility. I suggested that the best way to tell the story would be to invite others to participate in the project.

The Plans

All during the summer the members of this small committee worked on details for a planning meeting to be held immediately after Labor Day. An invitation was issued by our Methodist Church in Center Moriches to the Methodist church in East Moriches; the Presbyterian churches in East and Center Moriches, Remsenburg; the local Jewish center and the local Episcopal church. Each church was asked to have two laymen and their minister at this meeting in our parsonage. A great deal was accomplished at the meeting but much more was accomplished over the coffee and tea cups after the formal meeting ended.

Committees were appointed for the week-end observance of the United Nations, the latter part of October. Among them was the invitation committee, to contact foreign students in seminaries and colleges in the New York area; a committee to plan the program; publicity committee; refreshment committee; a committee for decorations, and we could go on to tell of numerous sub-committees. The work was done by the laymen and laywomen for the most part, with the ministers rendering moral support more than anything else.

The Week-End

The students finally arrived—one from the island of Tonga in the Pacific; one from Australia; one from Israel; one from Korea; one from Japan; and one from the island of Formosa. It was a Friday and many skeptics of interdenominational cooperation had their doubts about this program, but their fears were short-lived.

Our church was the host church and it was filled to capacity. Each of the students spoke briefly and a refreshment period followed. The crowd was greater than anything the community had seen for years but there was more than enough food as the committee had planned for foods from eighteen or more foreign countries. The refreshment period was far from short as the youngsters asked for autographs, the students talked, and the people ate. They stayed around until we wondered if they would ever go home.

During the week-end the students spoke in the various churches in the area, visited farms, the seashore and homes. Comments of people in the area sounded something like this,

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In This Issue

• For an account of church cooperation, read Page 1. Austin Armitstead, the author, serves the Methodist Church at Center Moriches, N. Y.

• Last summer, about twenty American rural church executives attended an international seminar on The Church and Rural Life at the Ecumenical Institute, Bossey, Switzerland. A conference at Paris and a trip by chartered bus to French, German and Swiss villages preceded the seminar. Several articles have been written about different phases of this trip. Some are printed in this issue—others will be published in a later issue. This month we present the following:

• Mark Rich tells about "The European Village and its Church" on Page 5.

• An over-all description of the seminar and the days preceding it is presented by Don F. Pielstick—see Page 8.

• For André Bourdet's address before the American delegation in Paris, see Page 10.

• Oberlin's parish in southwest France is described on Page 12 by Thomas Alfred Tripp.

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December, 1953

"We would have come if we had realized that it was to be so outstanding."

Council of Churches

However, this is only the beginning of the story. During the latter part of May of this year, the ministers of the area were trying to think of their programs in the past when one said, "I think we need to have the laymen doing more work than they are doing now. Let's ask them if they would like to help us form a small council of churches."

Each church was asked to send a layman, a laywoman, a young person and the minister to the meeting at the local Episcopal church. A woman from my church told me she appreciated being invited to attend but commented, "I can only stay for an hour because I have a social engagement at the high school." Two hours after the meeting began I asked her why she had not left at the one-hour mark and she replied, "But this is more important."

The people attending this meeting had thought there was nothing they could talk about but before the evening was over many of them saw the possibilities of such a council. The communities could cooperate on their dates for special events, they could share visual aid materials, plan more interesting World Day of Prayer services, cooperate on a community vacation church school, Holy Week services, coordinate the publicity for local papers, and could sponsor an area-wide religious census.

The person in charge of the dates for the church calendar said at a recent meeting, "This is fine, why even the Boy Scouts and other groups are clearing with us to see that they don't conflict with the church dates."

Expansion

There are many needs for expanding the church's ministry to agricultural migrants and the churches are concentrating on a better program for next year. This year some ministers helped to start a program for Puerto Rican migrants living nearby.

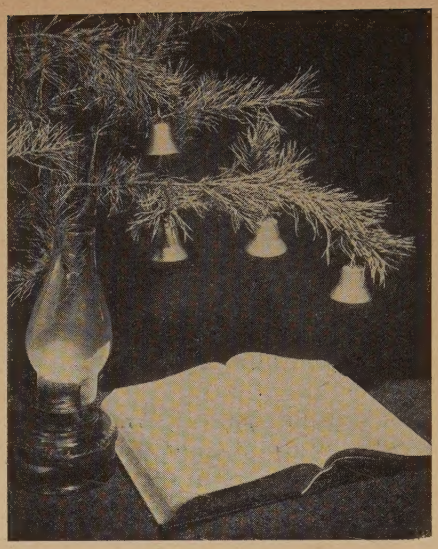

Photo by Eva Luoma

The laymen, laywomen and the young people of the Council of Churches of the Moriches Bay area believe in the Council but they have only begun to see the possibilities. The Council voted to hold an area-wide religious census. They had tried it before a few years back but not cooperatively. Many thought it would not work out at all. However, as I write this article, it is working.

On a Monday evening, eighty people in the area, with a combined population of less than five thousand for five communities, came out to make final plans for the census, receive instruction and assignments. Since then others in the area have asked if they could help. Armed with three thousand census cards and three thousand copies of the church directory, these laymen and laywomen are knocking at the doors of every home in the area. The first accounting has revealed prospects for all the churches.

Now the area is making plans for its second community-wide United Nations week-end program. And the question on everyone's lips is, "What's next?"

It Can Be Done

Some people say that little can be done in rural areas in a cooperative way. We in the Moriches Bay area of Long Island say that it can be done because we are seeing it with our own eyes. We believe the Council of Churches is the answer. We are thankful that we had a United Nations week-end and had foreign students from other lands in our communities because we not only learned about our neighbors across the seas but also about our neighbors in our own backyard.

Recreation in Small Communities

• "It is easier to have a comprehensive recreation program in a small town than it is in the city," writes C. H. McCloy in a recent issue of *Recreation*, publication of the National Recreation Association. "The small community has more potential facilities per capita," and the first steps in initiating a recreation program should be a thorough study of these facilities and the possibilities. Then it is necessary to talk things over with potential local leaders, in order to develop a program that will improve the community's cultural level."

Dr. McCloy has been research professor of physical education at the State University of Iowa since 1930. He believes that workers in the field of recreation are prone to neglect the more intellectual and cultural aspects that should go with the employment of leisure time.

A recent survey of eleven small communities in Iowa revealed that a few, with population of well under 1,000, had recreation programs which included music and handicrafts as well as athletic activities.

When Fire Burns Best

A fire is not made with one stick,
A wall is not made with one brick,
A plot is not filled with one flower,
And life is not made in an hour,
And love comes not with a single kiss.
The reckoning is more like this:
Love lasts with the lavish giving,
Years weave the pattern of living,
A thousand seeds make a garden grow,
A million stars set the sky aglow,
Bricks upon bricks lift a wall to the sky,
And fire burns best when the wood's piled high.

—Mary Priscilla Howes

Gospel by Star and by Song

• Possibly following a high lonely star and hearing a heavenly song are still the two chief ways people grasp their faith.

The wise men who figured in the Bethlehem story aparently heard no music. But they were authorities on astronomy and history. So they plotted their way deliberately and logically to the truth of the Incarnation. They were of course prepared with appropriate gifts wisely chosen. They worshiped sincerely as they beheld truth.

Far less astute, but readier to see angels and hear songs, the shepherds on their hillside approached the Fact with an attitude markedly different. The experience came not as a result of patient study and prediction, but unexpectedly as they were about their daily work. It appeared suddenly and was received naively, with boyish enthusiasm. For these impulsive hearers the heralded event was not far away but in the village right down the road where everyone was asleep and few knew it had happened.

Adoration

How much easier it is for us to resemble the magi than to be like the sheepmen! Chesterton's cornerstone inscription for the General Motors Building at the Chicago Century-of-Progress fair is true: "The world will never starve for wonders; but only for want of wonder."

Granted, that the wise men of our time have circled us round with marvels, everywhere from toyland to the hydrogen-bomb laboratories. How then do we reclaim breathless adoration, the rapture of Incarnational praise among them all?

One way may be to go out into the crisp night and just look at the starry sky expectantly, as the shepherds did on that Judean upland.

Another way is to read the Christmas story in the new translations in Matthew and Luke and the first verses of John; or to join with friendliness the jostling multitudes of shoppers.

We do need the calculated Christmas of the learned and logical. But Christ's coming is still the good news heard fresh and unexpected in a vision of wonder among the humble.

—*Kirkridge Contour*

Keeping Christ in Christmas

• How can we keep uppermost the meaning of Christmas in our families when newspapers, magazines, radio programs, store windows, and TV keep trying to make us think that things make Christmas?

In our home we have a unique way of trying to do this. When the eldest of our four children was ten weeks old she was attracted to the light from the candles on her father's birthday cake. It occurred to us then that it might help to keep Christ in Christmas if we had a birthday cake on that day. So, ever since that year, the center of attraction at our Christmas dinner has been a birthday cake.

At our Christmas dinner table we also commemorate a tradition of my husband's family. Each one contributes money, to be used for some special purpose. A CARE package was the gift we decided upon last year.

—Mrs. Don F. Pielstick

Grace for December

• Thanks be to Thee! Wonderful Counsellor, mighty God, everlasting Father, Prince of Peace, didst not a multitude of the heavenly host acclaim to us farmer folk abiding in the fields, watching over our flocks at night: "Glory-to-God-in-the-highest, and on-earth-peace-among-men-with-whom-He-is-pleased?" So be it. *Amen.* —Samuel R. Guard

Photo by Eva Luoma

The Farmer in the Modern World*

D. WOLFGANG TRILLHAAS

• The German farmer is a settled person who, even though he may not have traveled far from home, knows every lane and road, every tree, and the owner of every parcel of land for miles around his homestead. He is master in his own house and farm and would like to maintain that position. He is inclined to take a conservative view of the world and of life, and is skeptical of new things which do not seem to be of immediate benefit to farm life.

The German farmer does not have it within his power to determine whether crops are to be large or small, whether much or little can be sold, or whether the prices for his products are going to be high or low. He follows the customs of his forefathers, even though he is no longer completely convinced that they are the best.

Mechanization

The modern world has descended upon this farmer, or maybe it would be better to say that he has entered the modern world. Every farm activity has been coupled and cogwheeled to the whole people's economy, and far beyond that.

The farmer can no longer get along without technique. The tractor is stronger than a team of four. Electricity drives the farm machinery. The combustion motor does away with the flail. The telephone and the radio connect even the remotest place with the whole world.

No, the farmer can no longer farm as his forefathers did. Modern transportation gives him a mobility-radius formerly unknown, and the once settled farmer becomes a much travelled land-owner.

Patriarchism is out. The farmer becomes an "employer," and that means that he is no longer completely master in his own house.

Schooling also expands, for the church and school have ceased to be the only educational forces for the farmer. Trade, state and private organizations indicate further education. And in the background looms the shadow of politics.

The Church's Responsibility

What can be done? We cannot turn the clock back. The results of technique are there for everyone to see. The church must ally itself with the farmer. The educational undertakings, above all the folk schools, must receive every possible support in order to make the situation clear to the farmer. Will he be able to grasp it?

I am convinced that the farmer will gain understanding through Christian education. He must! It is a matter of existence. The farmer who does not form his existence out of Christian conviction has only three possibilities open to him:

Either he surrenders to retrogression, becomes stunted and domestically poor; or he accepts the capitalistic form of administration, which is synonymous with the end of farming as soon as there are unfavorable conditions; or there is the "kolchose" (collectivism type of farming). If the latter happens, the individual is no longer owner of his farm and has no right to the enjoyment of the fruit of his work.

For the realist there can be no doubt as to the awakened Christian consciousness of the farmer through education. I am convinced that he will be able to see the situation clearly.

We must uphold for the farmer a class consciousness, for only through this will the farmer be able to withstand hard times.

God has protected property in the seventh commandment. We cannot expect the farmer to be true to home and soil if we dispute his right to farm ownership. This, of course, does not mean an unlimited right to disposal. Ownership entails a responsibility to the public. In other words, ownership obliges.

The farmer needs independence. The modern world threatens him with the fate of the masses. The Christian church must help each person in the rural population to become a whole person. I am convinced that this is our opportunity to apply the Christian faith in a direct and practical way.

* From an article recently published in *Kirche im Dorfe* (The Village Church). Translated from German by Agnes Madsen.

Pastors' Institute at Iowa

• Under the joint sponsorship of Iowa State College and the Iowa Christian Rural Fellowship, a pastors' institute will be held at the State College, February 8-9, 1954.

In addition to general sessions, when well-known educators will be heard, there will be five commissions or study groups on the following:

1. *Farm Management and the Land.* The Rev. Clarence D. Sink, South Waterloo Church of the Brethren, Chairman.

2. *Distribution and the Market.* The Rev. Daniel F. Dunn, Executive Secretary, National Catholic Rural Life Conference, Chairman.

3. *Capital Formation, Credit and Tenure.* The Rev. E. W. Mueller, Secretary, Rural Life Commission, National Lutheran Council, Chairman.

4. *Government and National Farm Policy.* The Rev. Andrew K. Craig, Field Secretary, Congregational Christian Conference of Iowa, Chairman.

5. *Human Resources in our Commercial Society.* The Rev. Frielie Conaway, Director of Rural Work, Presbyterian Synod of Iowa, Chairman.

Full details may be obtained from Short Course Headquarters, Room 104, Curtiss Hall, Iowa State College, Ames, Iowa.

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The European Village and Its Church

MARK RICH

• A three-month visit in Europe hardly endows one with competence to make an accurate statement on the western European village and its church. Yet one cannot travel in rural Europe without having vivid impressions of rural life. Since the editor of Town and Country Church has asked me to share some of these impressions with its readers, I shall try to do so.

In the sections of France and Germany we visited, farmers *live* in concentrated villages. Few farm homes or buildings are to be found on the land. But village-centered rural life has some advantages.

The Landscape

The European countryside is often ravishingly beautiful. Set in the midst of clean fields, the village makes a delightful scene. When one stands on the hill above Waldersbach or across from Belmont, the irregular rows of red-tiled roofs speak of peacefulness. The surrounding variegated fields make a mounting for the gem which is the village. From the castle-crowned hills in Germany, one sees an infinite number of vari-colored patches, and village after village extends on out into the horizon.

It is not surprising that Europeans admire their countryside, enjoying walks over the verdant hills and fields or woods which surround the village centers.

Pros and Cons

Village-centered rural life eliminates one problem which is a nuisance to Americans. In Europe, even where there are open-country farms, the church is located in the village. The village is important! So in naming a school, an institution, a periodical, a church or a conference there is no debate as to the designation. In Germany, for intance, a church magazine is called simply, "Kirche im Dorfe" (Church in the Village). Everybody knows what a village is and apparently the term does not carry limitations inherent in some of our nomenclature.

Village-centered agriculture has some handicaps, especially when tied to a system of parceling land into small holdings.

Inconvenience and Inefficiency

This system is found in many areas. For instance, in the village of Birkash, Germany, Martin Stabler and his father operate a farm equivalent to about fifty acres. But, alas, it is cut up into thirty-three separate pieces.

Martin Stabler doesn't even run close competition to the near-by farmer who has thirty-three or thirty-four acres broken up into sixty-six pieces. Imagine using a four-bottom plow under such circumstances. Henri Claude at Waldersbach, France, surmised that he had a total of twenty or twenty-five acres in his farm. And so it goes.

Most farmers are as much aware of the problem as we are of some of ours and they are about as helpless as we are at working out solutions.

Imagine the inconvenience and inefficiency of operation—the arduous trips to scattered holdings with oxen or cattle—keeping the boundaries straight and working on cramped fields.

Close Quarters

Another handicap is lack of space in the village farmstead. One wonders why the manure heap and the liquid manure pump are located so near the street. Surely, although they symbolize Europe's capacity to maintain fertility and food supply, manure can be just as important when kept in a screened area. It ought to yield its place in front of the house to a beautiful flower garden.

But often there is no backyard. The farmer's access to his barn is from the street. Everything he has must be kept in the barn or on the street side. Of course there are ex-

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ceptions, especially when the farm buildings are arranged in a quadrangle, but almost always the space is too limited to give the farmer an expansive yard for his farm operations.

Tension

A third problem may be that of tension in the village. Throughout our stay in Europe, I often asked the question: "Does the European village, with people together in such close proximity, encourage social cohesion and cooperation?" With no transportation problems, attendance at community functions should be large. Wholesome social interaction should be normal. That is sometimes true. The European village has fostered some superior living. Yet it is not a foregone conclusion that wholesome relations prevail.

Packing people closely together in a village may provoke tensions. A village farmer with twenty-years' experience in America said that he preferred the American village. In the European village he said everybody was so interested in everybody else's business that people were "always getting into one another's hair."

Work customs often interfere with community solidarity. In summer, the farmer works from early to late. A two-hour luncheon period, afternoon coffee and a later supper postpone the farmer's quitting time until dark or later. Then he is ready for bed rather than for a committee meeting or a social gathering.

Leadership

The European village needs dynamic leadership. I say this despite my enjoyment in walking the village streets, in viewing the gardens and flowers, and in chatting with the people.

Here is where the church has a role. Looking across the landscape there is almost always a village in sight, often several, and always there is a spire rising from the center. The church is the most obvious and inspiring building in town. The builders of these old spires and the churches must have had a theory that the church and Christian faith are central in human life in general and the village in particular.

In serving the village, the European church has a distinct advantage over many American churches —there is only one Protestant church for the village. (We saw communities in which the Protestant and Catholic services were held in the same church building.)

The outward structure is good—one village, one parish, and one church. The church is freed from the dreadful competition which has blighted American rural communities. But having driven out this devil or having avoided him, the church may find itself confronted with others. Complacency, tradition, lack of responsibility (where the church is tax-supported), lack of vigorous planning and lay leadership are dark lurking devils. Too large a parish for one minister is a complaint often heard in Europe (an almost unheard-of fault in rural America).

We saw some villages that were poverty-stricken, so far as organized religious, social and cultural life are concerned. The institution best equipped to give dynamic leadership apparently has often lost that vision. Here the church may have status, but it is lacking in dynamics.

Revival

Yet Europe has in its blood stream the burning passion of village redemption. Those of us who went to Europe wondered whether there was an interest in what we call the rural church movement. Whether it is a movement, we do not know, but there is an awakening. And in this awakening lies the hope that the village, set like a gem in the landscape, will feel the pulse of new life.

One leader said to us, "We know that the revival of village life is necessary, but this renewal must be on a Christian basis—no other way is possible." And a pastor we met said, "I have been in this village parish for nineteen years and have no intention of leaving. The farmers are not leaving the village church and the youth are making it their center."

It is encouraging to see that in Germany, Switzerland, Holland and the Scandinavian countries, there has been a revival of interest in the village church. This interest is heightened and has taken on form since World War II. Some problems vary from American problems and others are similar. When the church does its work well the results are the same—a dynamic group of warm-hearted Christian people in a village giving themselves eagerly to the ways of God and the good of man. Europe surely needs more churches of that kind. And, of course, America needs them, too.

The Way Migrants Live and Work

• "You can stand along the edge of the main highways leading north out of Florida and Georgia and watch the migrant workers on their way to northern fields, packed like chickens in coops on their way to market," wrote Allan Keller, staff writer, in one of a series of four articles appearing daily in the *New York World-Telegram and Sun*, September 8-11, 1953.

"Within a day's drive of New York City thousands of men, women, and children are laboring at near-peon wages, living in hovels that would make a hog ashamed and are being mulcted, fleeced and victimized from morning until night, Monday through Sunday.

"They are migrant workers, most of them Southern Negroes, whose toil in the tomato fields and bean patches is absolutely essential to the agricultural economy of the Atlantic seaboard states, but when not on their knees in the fields they are generally ignored by callous fellow-citizens."

These are "forgotten people," writes Mr. Keller. And "the churches have done the most" for these migrating farm laborers. The state councils of churches and the Committee on Migrant Work of the Division of Home Missions, National Council of Churches, which employ workers who conduct child care centers, "are the best friends the workers have." Without the church interest, conditions would have been "even worse."

Peasant Class and Christianity*

OSWALD STUDER

• From early childhood the man who lives on the land is influenced by the Creator. In nature the laws of the Almighty are evident. The person who is bound up in these laws comes to think in similar terms in religious matters.

The peasant knows that he cannot reap a harvest without sweat and toilsome work. Therefore, he wants to earn Heaven by an honorable and upright life. Self-justification is the second mark of the peasant religiousness.

The religiousness of the peasant shows itself in a third way in the remarkably high moral evaluation of work. For many old landsmen life has no meaning when he can no longer work.

The peasant class accepts God the Father, but often stops with the Old Testament faith.

The Son of God

Without Christ, possession becomes the measure of everything. If only this world exists, material values are overwhelmingly important. The newcomer in the village is rated according to his wealth. Who owns nothing is nothing.

He who does not find reconciliation in the Cross of Christ remains unsatisfied. If the countryman builds on his own righteousness and confuses happiness with wealth, he develops feelings of inferiority. That is the fundamental reason for the flight from the land. This is the underlying cause of the decay of rural culture.

The evangelization of the country people is the first and most important rural problem.

Community

The large family, where several generations live together, has become a very difficult problem in many places. The fellowship of the village is also threatened. Without the spirit of Christ, neighborliness becomes a neutral near-one-another or even a hostile against-one-another situation. Without the loving spirit of God self-interest destroys the necessary group solidarity.

I repeat what I said before: The evangelization of the peasant people is the first and most important question for our rural economy.

Our Swiss peasants draw the food for the entire country from the land. Our cities grow mainly from those who leave the farm. It is therefore of decisive importance for our country to remain sound. Let us grapple with the need that Christianity permeate our peasant class.

* Translation from the Swiss document, *Bauerntum and Christentum,* by Inez M. Cavert.

Unity, in one sense, is a mighty wrestling with God, through the Bible, as we listen to each other's interpretations.

—ALEXANDER

Fanning the Fire*

JAMES D. WYKER

• Like the blower on the forge I only fan the fire and never forge a model man. I am so busy blowing the fire that I do not even model my own life. You say that I comfort the sorrowful. Yes, but I do nothing to eradicate the conditions which produce sorrow nor do I ever forgive sin by showing a guilty soul his emotional defect and twisted habit which have caused him to err. I am so busy fanning the fire that I never have time to discover the nature of the Kingdom of God or show it to others.

Opposition

In a moment of ecstatic revelry I try to introduce a plan for evolving better men; for example, a community program based on survey and study. This is impeded by insurmountable denominational practices and tradition.

My own laymen are satisfied with "preaching on Sunday"; they are passive about a community study while I conduct it, and definitely opposed to it when it requires time and money in excess of their regular contribution.

This new religious project is automatically blocked because half the Protestants in the community claim they have "down-town" church connections. The pastors of these "down-town" churches are so ignorant about "the community religious idea" that they refuse to relinquish these families which by every social, economic and geographic reason are identified with the community of my church.

Despair

If in another moment of seventh-heaven dreaming I draw the contrast between modern business and the teachings of Jesus, my tired business men either ignore the admonitions or inform me that I have never been in competitive business.

What hope is there of making better men through contemporary religious channels? I am just fanning the fire and pawing the air. Why should I spend my young life on a religious program foredoomed by secularism without and denominationalism within? Probably I should accept the rebuke of my laymen, and enter an industrial vocation with my impractical Christian ideals. Failure there could be no more discouraging than failure here in the church. And on a good farm I would at least feel the presence of God in the soil, the animals, and the foliage; I would also have opportunity to think. Let me flee from fanning the fire; let me find my abode with the simple artisans of the soil before half my years are past.

* Written twenty years ago. Instead of retreating, Mr. Wyker continued to fan the fire in a Ohio community for ten succeeding years and overcame the inertia and complacency which he describes. This article is printed in an effort to encourage those who are in a similar valley of despair. Mr. Wyker is now teaching at the Bible College of Missouri, Columbia, Mo.

International Conference on the Church and Rural Life

DON F. PIELSTICK

Rural Church Executives at the Ecumenical Institute, Bossey, Switzerland

• It was about three years ago that the Rev. M. R. Zigler, European representative of the Church of the Brethren Service Committee, suggested to Dr. Benson Y. Landis that the Department of Town and Country Church of the National Council of Churches cooperate with the Ecumenical Institute of the World Council of Churches in holding an international conference on the Church and Rural Life.

After patient and persistent cultivation of this suggestion a conference was held at Bossey, Switzerland, August 24-28, 1953, which was attended by twenty-five Americans and eighteen Europeans. The Americans came from nine different states and represented seven Protestant denominations. The Europeans came from nine nations and represented nine church bodies.

Preparation

When this conference was definitely placed on the calendar of the Ecumencial Institute, efforts were made to stimulate the interest of European rural church leaders. A small conference was held for them at the Institute in the summer of 1952, and their papers were circulated among Americans for preconference reading.

These papers helped our delegates to understand conditions in rural Europe but it was evident that they would need more than reading for an effective conference experience. With this in mind, a twelve-day bus tour of French, German and Swiss villages was arranged to precede the conference.

Although much correspondence had taken place between Dr. Landis and various Europeans in preparing an itinerary, the American delegates are deeply indebted to Mark Rich and M. R. Zigler who covered the area a few weeks in advance and selected the villages to be visited, pastors to be interviewed, and the speakers from farm organizations, government agencies and churches who were to be heard.

France and Alsace

Among those who helped with our orientation were Dr. Omer W. Herrmann, one of the agricultural attaches of the U.S.A., Dr. E. A. Perrigeaux and Dr. André Bourdet, who provided a background for the understanding of French agriculture. The Rev. Paul Conord, director of the Reformed churches, gave an insight into French Protestantism.

The day in John Frederick Oberlin's parish at Waldersbach was unusually delightful because Dr. and Mrs. Rich had spent nine days with the parishioners earlier in the summer. When our delegation arrived, these people opened their homes and hearts to us.

We worshipped one Sunday morning with the Rev. Emil Fiedel, pastor of the Hoffen Hunspach parish, north of Strasbourg, a capable young man following the tradition of Oberlin.

Germany

In Mittelwihr, one of the three villages served by the Rev. Albert Frye, we stood in the remains of a church destroyed by American bombs and tried to pray.

The agony of our souls found no respite in West Germany. Much of the physical evidence of war has been removed or is avoided. But at a luncheon in Leinzingen, when the mayor, the pastor and an educator told of their tremendous struggle to rebuild a society, we were humbled again. As we rode on toward Stuttgart, Dr. A. H. Leuders interspersed an interpretation of the countryside with a description of Hilfswerk, the agency through which the German churches carry on their work of reconstruction.

Mr. Kaschel, president of the farmers' organization in West Germany (a refugee), the Rev. Albrecht Hege and others interpreted German agriculture and rural life for us. A visit to a refugee camp was a sharp reminder that the problems of up-rooted people are going to be with us for a long time. Reconstruction and redemption seemed evident, however, as Martin Stabler (a youth who had spent a year in an American farm home through the courtesy of the occupation government and the Church of the

Brethren) spoke of his experiences in the U.S.A. and of plans for the family farm, and as a refugee farmer proudly exhibited a "heifer for relief." (They "loved" that heifer for she was a symbol of hope.)

Switzerland

The agricultural and home economic schools of Europe are in marked contrast to those of the United States. They are small and reflect the folk school pattern. But a dynamic rural parish always seems to reflect basic common elements. As in the Hoffen Hunspach parish of Alsace and now in the Büch parish of Switzerland with Pastor Studer, we found lay participation, a community-wide program and a strong desire to relate the Christian message to the daily tasks.

A gracious and informative welcome to Switzerland was extended by Dr. Alphonse Koechlin, president of the Swiss Church Federation, and Mr. Dettwiller of the Swiss Farmers' Union. A dinner served by waitresses in native costumes and entertainment by a men's chorus contributed unforgettable local flavor.

Ecumenical Institute

With such an interesting background the conference at Bossey was more meaningful. Part of the program there consisted of papers by Europeans and Americans on the following subject matter: "The Rural Setting of Today as a Human Problem," by F. Brissaud and Mark Rich; "The Responsibility of the Church Toward Rural Life," by O. Vuille and Don Pielstick; "A Critical Review of the Various Approaches in Meeting the Situation," by A. Wischmann and Clyde Rogers. The conference was not conducted with the expectation of producing a definitive statement but rather of starting a process. This is reflected in the concluding recommendations which follow:

1. *To the World Council of Churches:* that the Central Committee consider seriously the establishment of a permanent unit to deal with rural problems.

2. *Again to the World Council:* that the Study Department prepare summaries of important materials for international distribution.

3. *To the directors of the Ecumenical Institute:* that another conference be held during 1955 on the theme, "A Responsible Rural Society."

4. That study groups be formed in each country to prepare and exchange working papers on various rural life topics.

Medical Extension in Nebraska

• As of September 1, 1953, the Community Service staff of the University of Nebraska's Extension Division was expanded to include a Supervisor of Medical Extension. Appointed to fill this position, Mr. Albert Keene Smith will work with the University of Nebraska College of Medicine as lay director of a program of medical extension which has been in process of development since the organization of a Refresher Course Committee there about one year ago.

Mr. Smith has recently returned from American Samoa where he served for two years as Administrator of a 250 bed hospital and Executive Officer of the Public Health Department. Prior thereto he held hospital administrator positions at Grafton, North Dakota and Cody, Wyoming.

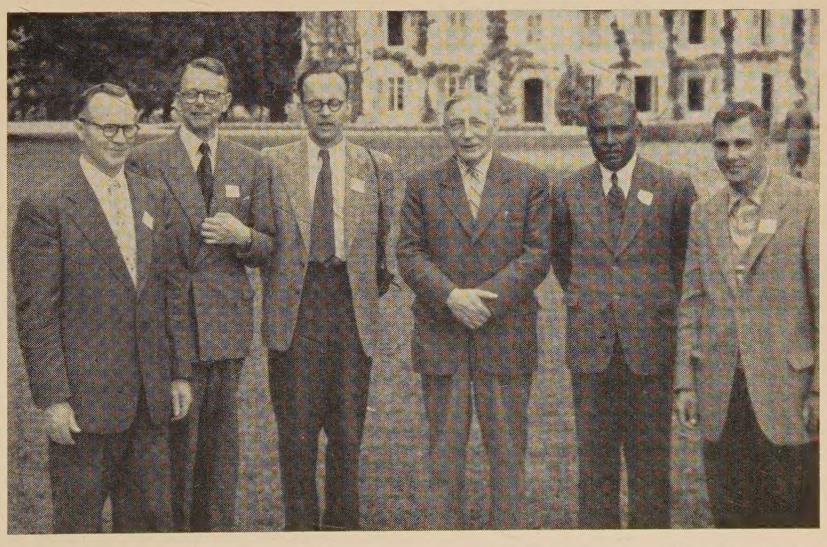
Union Church Celebrates its Centennial

• St. Paul's Union Church of the West Manheim charge, near Hanover, Pa., recently celebrated its 100th anniversary.

Long ago the Lutheran and Reformed people of the community felt a need for a place of worship and they cooperated, each helping the other to realize this dream. St. Paul's is a living example that people of different faiths can worship, work and live together in a friendly spirit.

In a union of this kind, each congregation calls and pays its own pastor but they unite in paying the maintenance charges of the building and have a joint Sunday school.

One of the sons of this church is the Rev. I. George Nace, now Executive Secretary of the Division of Home Missions, National Council of Churches. An art-glass window was presented to the church by the Usher's League in Dr. Nace's honor.



At Bossey, Switzerland. Left to right: Don F. Pielstick; Peter van Blanckenburg from Germany; Johannes A. Bakker from Holland; Hendrik Kraemer, Director of the Ecumenical Institute; Rajaiah David Paul from South India; and Edwin L. Becker, Drake University, Des Moines, Iowa

Agricultural France*

ANDRE BOURDET

• Agricultural France means not only 44,000,000 hectares devoted to crops and forests (approximately 108,000,000 acres), it means also 7,000,000 workers on more than 2,000,000 farms. It is these workers and their ancestors who, to a great extent, have made the country of France.

To attempt to describe the psychology of the French farmer is a difficult assignment for I do not think there is a typical Frenchman. Like other nations, our present is the consequence of our past. But contrary to many others, our origins are remote.

Historical Background

As far back as the sixth century B.C.—that was the time of Isaiah, Confucius and Buddha—Gaul was peopled by the Celts, a race endowed with great artistic gifts and almost aggressive individualism. Greeks had settled on the Mediterranean coast and they, too, were artists and fascinated by civil liberties.

The main traits of the Celts were also found in the Gallo-Romans. Without renouncing any of their characteristics, these people adapted themselves to the new social and political mould imposed by the Rome of the Caesars. The Imperial discipline bore heavily on them without making disciplined men out of them.

In spite of its apparent strength, the Empire was not always able to resist the more and more violent pressure of the Barbarians coming from Germany, which were, in turn, pushed by the Asiatics. That was the period of great European invasions.

Of the Empire nothing was left finally except the Christian church which, for a century, had had time to mould itself to the image of civil society. Circumstances had proved stronger than the will.

The Islam of Mohammed, by penetrating into the heart of France in the eighth century, has left its imprint on all Southeastern France. While its influence is not comparable to that of Rome or Athens, it is by no means negligible.

Two centuries later it was the Scandinavians who, in their swift boats, came down the North Sea and went up the Seine River as far as Paris. To get rid of them a French prince gave them a whole province which has since been known as *Normandie* (meaning Northmen).

Assimilation

Doubtless, local peculiarities have been somewhat lessened by the contacts between people which have been facilitated by new means of transport, but this is a recent development.

Doubtless, too, the wars and compulsory military service have, although involuntarily, contributed to the mixing of our rural populations with one another and have enabled them also to mix with those of other countries.

Common Traits

What are the common traits of our rural people? A person speaking to them soon discovers their lack of formal education but is aware of their innate intelligence and common sense. Distrust is also a common trait of these people—distrust of public authority, distrust of innovations, and distrust of traditionalism.

One of our proverbs is a good indication of the mentality of our rural population: "A bird in the hand is worth two in a bush." The experience of centuries has taught the French peasant that the periods of peace never last very long, so he has formed the habit of living from day to day, and he has no confidence in the future.

Education

The rural people of France are the victims of ignorance. This is the consequence of a conception of schooling derived from the Roman system. One finds in France a teaching body of remarkable quality, but the people learn not in order to build a personality but because it is necessary to learn to accomplish certain tasks. Since it has been understood that one could be a good farmer without being "schooled," our rural population has neither received nor wished for a better education. It is beginning to show more interest in it now, but many farmers of my generation read and write with difficulty.

Before the war, French children had to go to school until they were twelve years of age; now it is obligatory until the age of fourteen. It is hoped that the age will be extended still further.

Remedies

With St. Augustine I believe that man who has fallen into a well is far more concerned with getting out of it than with the causes of his fall. One of the solutions to our rural problem seems to be to keep in the country men and women who are valuable from a spiritual as well as from a professional point of view.

Efforts are being made in that direction by our rural churches which, periodically, hold courses of a high spiritual level and real technical interest. But this is not enough.

I believe that a school should be established in a Protestant agricultural section of our country. This school would function for only six months each year, so that the students could carry out their usual agricultural work in the summer. In my opinion, the program of the school would have three essential courses:

Study of the Bible

In a country like ours, where rural churches are disappearing because there are not available funds with which to pay a pastor, the youth should be capable of conducting church services. This can be

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* From an address before American rural church leaders in Paris, France, August, 1953.

done only if our young people receive a better than average religious education.

Economics

The French farmer seems to lose his native common sense as soon as he has to consider economic questions relating to agriculture. He shows little or no concern regarding the possibility of a market for his product, and, year in and year out, his rotation of crops remains about the same. I believe that a study of markets is as important for the farmer as improvement of his techniques.

Farm Management

The French farmer doesn't often pay much attention to costs of production. He assesses the yield of his farm on yearly results and is incapable of estimating his profits, or losses, from individual crops. Our farmers do not need to be taught how to work the soil—they usually do that pretty well—but their state of mind needs to be changed. They need education in the broad sense of the word, for in France there is a distinction between the words "instruction" and "education."

France is undoubtedly what the Roman Church has termed "the eldest daughter of the Church." But this daughter will recover her birthright only by returning to the spiritual conditions which conferred that title upon her.

We have too often forgotten that "all these things" are given only to those who seek above all the Kingdom of God. Having lost the habit of seeking first things first, the rest is no longer given to us. That is the tragedy of contemporary France, and particularly of agriculture in France.

Self-Reliance or Government Aid for Farmers?

• American farmers have been showing at least three striking shifts away from traditional attitudes, according to a comprehensive survey, *Farm Policies of the United States, 1790-1950,* by Murray R. Benedict, professor of agricultural economics, University of California, which the Twentieth Century Fund, New York, has issued. (1953, $5.00.) Dr. Benedict finds:

1. Farmers of the present generation are more willing than their forebears to accept the idea of lowering tariffs.
2. They recognize more than ever before that farm prosperity is clearly linked to the general prosperity.
3. They are increasingly willing to adopt for their own uses forms and practices of business which they have traditionally opposed.

Dr. Benedict writes that "farm policies do not emerge and become settled quickly. Our basic land policy took shape over a period of more than half a century. . . . Monetary policy has been a recurring theme in farmer agitation, in the 1830s, between 1870 and 1900, and again in the 1930s. . . . Farmer interest and influence in tariff policy have been evident at least from 1830 onward."

Farm people in America "need to make a choice" between continued emphasis on government aid or more self-reliance in a freer market, it is also stated in the book. Dr. Benedict holds that depression psychology, the fear of crop surplus and poor markets, that lies behind much of our farm aid program, is not justified by conditions today. He finds many farmers with high levels of prosperity, and thinks that the long-run outlook for the future is favorable.

Dr. Benedict points out that price-support laws are of recent origin, dating back only to 1929. Examining farm prospects today, he says: "It would seem to be unrealistic to expect a situation of almost chronic depression in agriculture and a need for virtually continuous governmental intervention in its behalf. Farm people will themselves need to make a choice as to whether they wish to throw their influence on the side of a continually widening reliance on government aid, and its inevitable concomitant—a constantly increasing amount of government control—or whether they choose to

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Prayer

• O God, our help in ages past, our hope for years to come, we thank thee for all those thy servants, prophets of righteousness and leaders in holy living, who have set the example for our people, and into whose labors we have entered.

We ask thy blessing upon thy servant, our President. May those who are his associates and advisers be men of broad vision and sincere purpose, with minds alert and purposes high and noble that those things which are best for us as a nation may come to pass. Help us to take our part of helpful service to all struggling nations. May we realize our position of opportunity and obligation, knowing well that to whom much has been given of him which will be required.

May the consolations of God which are neither few nor small, be ministered this hour unto every one of us. As one family we make our petition to the Father of Mercies, in the name of Jesus Christ our Redeemer and our Elder Brother. *Amen.*

—Charles L. Goodell
From *Prayers of Sabbath Reveries,* published by Fleming H. Revell, 1930

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

A Day in the Oberlin Parish

THOMAS ALFRED TRIPP

• During the past summer a group of American rural churchmen visited the parish served for sixty years by the famed John Frederick Oberlin. The Oberlin parish is located in the Vosges Mountains, thirty-five miles southwest of Strasbourg, France. The area is called the Ban-de-la-Roche, Valley of Stone. Oberlin's manse was at Waldersbach, now a hamlet of 150 people in a beautiful valley. (Its population was nine when Oberlin went there.)

The parish also included the neighboring villages of Bellefosse, Belmont, Fouday and Solbach. The American group visited each of these communities with the exception of the latter. They found that the churches are poorly attended today and partically inactive but the communities in which they are located are well-kept places inhabited by kind, industrious, intelligent folk who greeted the Americans warmly.

It appears that while the churches have declined, the communities in which he worked on the problems of health, farming, road building and education as well as religion still show the good effects of Oberlin's work.

In Memory

The present residents maintain an interest in Oberlin and are attempting to enlarge a small museum in his memory. The museum is located in a room of the manse at Waldersbach. A retired school teacher, a Professor Emig, led the seminar on a tour of the museum and region lecturing intelligently on Oberlin's history. He revealed enthusiasm for the great pastor but admitted that American rural churchmen are more informed about Oberlin than are local people.

En route to Waldersbach the Americans had visited the grave of John Frederick Oberlin at nearby Fouday. His tomb is in the yard of a little church which he once served. It is an ancient cemetery crowded with many graves and receives no special attention. At Waldersbach the citizens expressed interest in the future care of Oberlin's grave. Beside him are buried persons associated with him and his great work. One of these is a school teacher, Louisa Schepler, who was his first-hand assistant after the death of his wife, caring for his household and helping with the work of the parish. Another is Daniel Legrand, a Christian layman who was attracted to the Valley of Stone by news of the great work of Oberlin. He came from Switzerland bringing his ribbon factory which was apparently the first local industry and was of great assistance in the parish and community. He was the one who gave the bell to the Fouday church to be tolled for Oberlin's funeral because he had lost a dear friend.

The Americans read on Oberlin's tomb that he was born in 1740 and died in 1826. He became pastor of the parish in 1765 and served until his death.

The Foundation

In the museum the Americans learned something of John George Stuber, the immediate predecessor of Oberlin. He served the parish for ten years in two pastorates. He was apparently an intelligent man and prepared the way for Oberlin by seeking to remove the effects of ignorance and poverty. He helped the people develop good habits and the desire for improvement. Pastor Stuber was apparently a man who worked with tedious detail but with the right ideals. He built a foundation on which Oberlin, who was more inspiring in his leadership, could develop his program. It was at the urging of Pastor Stuber that Oberlin came to the field in the first place.

The Buildings

Books on John Frederick Oberlin's life tell of the underground house in the side of a hill into which he moved at the beginning of his pastorate. It had been called the "Rat Hole" by Pastor Stuber who had lived there before him. There is a manse above the ground today and the spot where the "rat hole" was is a beautiful rock garden with bird baths on the lawn, flowers and shaded seats.

The group saw the old stone schoolhouse which Oberlin built. It is no longer a school but is the Waldersbach post office. The community is old, the buildings picturesque and old-fashioned but they are comfortable homes.

A long lunch hour visit with local people told of how the Third Army commanded by General George Patton in World War II bombarded the village with practically no damage and came through on his sensational march toward Germany. Notwithstanding the discomforts of being bombed, the local folk appreciated the arrival of the Americans because it drove away the German soldiers who had been with them for many months.

The Countryside

The group also went to Bellefosse and Belmont, two other hamlet-size places no bigger than Waldersbach. The trip to Bellefosse was by bus. Here the group found a lovely mountain settlement surrounded by small farms, each only an acre or two in size, which is typical of France. The village herdsman at noon was bringing in the cattle from the Commons, the village grazing grounds. It was a herd of forty or fifty well-fed animals of a local breed.

The trip to Belmont was on foot. Belmont is on a mountain about a thousand feet above Waldersbach. Since the distance between the two communities is only about two miles, it was a steep walk back to Waldersbach! In Oberlin's day he made the ascent and descent frequently on horseback or on foot to conduct his services and to meet the people in their homes.

Agricultural Practices

As stated above, the farmers around these villages have small plots of land, in many cases no more than an acre each. Whole families work together at farming. One farmer at Waldersbach has five acres of land in seven pieces each located in different directions from the village. He is considered a big farmer! Families in each of these communities keep cows and sell milk. Pasturing is done on the previously mentioned Commons, a larger tract of grassland owned by the village rather than by individuals. The cattle are herded to the Commons each day by one person who is paid as herdsman.

An interesting item was Linden Lane just outside Waldersbach. Those familiar with the biography of John Frederick Oberlin will recall his interest in forestation. He used various methods to encourage tree-planting. Linden Lane is an example. This country road leaves Waldersbach up a very long steep hill in the general direction of Strasbourg. Oxen pulling heavily loaded oxcarts suffered in the heat of the sun. Oberlin suggested that each young man announce his engagement for marriage by planting a Linden tree to shade the road to protect the oxen. Great trees which announced the betrothals of scores of young couples a century and a quarter ago still stand along this three-mile highway.

Steep inclines prevent the use of wagons or carts to bring in the crops from most of the fields in the Valley of Stone. Human beings fill their barns by carrying heavy loads of hay, for instance, to be stored as winter feed for the cattle. Americans were amazed to see a large stack of hay descending a hill into Waldersbach only to discover a strong young man step out from under it after unloosening the harness which had held it on his back. Manual labor is the order of the day here. Everything is done by hand. Two shops for making wooden shoes exist in Waldersbach and one for handmade wooden tools such as rakes, shovels and the like.

The Educator

The American group also visited a section of the historical museum in Strasbourg where there is another display on John Frederick Oberlin in a special room. Here they learned something interesting on his educational work and philosophy. There were numerous models which he used in teaching children. If he taught them about a sawmill, he made a small, accurate model sawmill which still operates with precision. He did the same thing for teaching the uses of a loom for weaving cloth and ever so many other practical lessons. His instruments for health work, record-keeping and printed mottoes for religious and moral teaching were other things to amaze the visitors.

Oberlin was a contemporary of the great educational philosophers Pestalozzi and Rousseau of Switzerland. He actually practiced what they preached while they wrote their great educational theories which influenced modern schools.

The Pastor

John Frederick Oberlin was a superb example of a rural pastor. What he did over a century ago is a model even for present-day America. He was notoriously thorough in theology and in pastoral work. He was a community man. He took a practical interest in the whole life of man, in the everyday life of all his people in the entire community. He willingly served a multiple-church rural parish. It was a long pastorate to which he devoted his entire ministry. In all this, he was interested not only in the physical and intellectual welfare of his people but in their spiritual life as well. He was a rural pastor with a vital theology which inspired his own philosophy and his work.

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regard government intervention as something to be used only temporarily and in times of genuine need."

On tariff matters, Dr. Benedict finds that "during the past two decades a major change in farmer attitudes on tariffs has been occurring, though the shift in position is by no means complete. . . . The lessened farmer opposition to tariff reduction is no doubt in part a reflection of the unusually favorable returns for farm products which have prevailed during the past decade. Should agricultural prices decline sharply, there is every prospect that agitation for tariff increases on farm products will again become more active. It would appear, however, that, for the United States as a whole, the major drive for extremely high tariffs has largely spent its force."

Mechanisms

Discussing price-support legislation, Dr. Benedict says: "Whatever the level of price support may be, it seems likely that most of the mechanisms devised during the past two decades will be retained, either in current use or in reserve. This includes such devices as acreage allotments, marketing agreements, marketing quotas, Commodity Credit Corporation loans, . . . incentive payments and benefit payments. The continued use of soil conservation payments seems more debatable and may come under closer scrutiny." Of the central principle involved in the original Brannan Plan and similar proposals put forward from other sources, Dr. Benedict says: "The possible use of direct payments to farmers instead of maintenance of prices in the market seems likely to be discussed. . . . The basic idea is similar to that of the benefit payments used during the 1930s, apparently without important partisan or congressional opposition. Undoubtedly such a plan will receive wider attention should there be important repetitions of the wastage of perishables, such as occurred with potatoes in the late 1940s, or if extremely large accumulations of storables develop while food prices are still high. As yet there has been little evidence of strong consumer interest. . . . Grass-roots opinion among farmers appears to be more favorable to price support in the market than to a program involving supplemental payments from the Treasury."

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Kingsbury, Mrs. Carl M.—Maine Rural Field Worker	Oct.	1
LaMaster, Daniel E., The Call of the Country	Nov.	8
Landis, Benson Y.		
Craftsmanship, Vitality of	Jan.	7
Editor's Log	Sept.	2
Religion and Rural Welfare	Oct.	12
Seminar on Farmer and Government	May	3
Larger Parishes in Illinois, Ralph Cummins	Jan.	1
Lester, Russell R., Project in Cherry Fork, Ohio	Apr.	10
Ligutti, L. G., Building Democracy on the Golden Rule	Jan.	13
Lincoln, Murray D., Cooperation and the Moral Crisis	Nov.	5
Lindstrom, D. E.—in Japan	Jan.	2
Does Sweden Have the Answer to Soil Conservation?	March	15
Long Island Churches Cooperate, Austin H. Armitstead	Dec.	1
LUTHERAN		
Rural Health (report)	Oct.	8
Postville, Iowa	Nov.	4
McCord, Louis A., The Good Earth	Jan.	11
McKay, A. W., A Half Century of Co-op Growth	March	12
MAINE		
Council of Churches Rural Field Worker	Oct.	1
New Sharon Community Project	Oct.	2
Mease, Frank R., The Rural Minister's Call	Nov.	6
Mennonite Occupations	Sept.	11
MIGRANTS		
Account of *Saturday Evening Post* article	Jan.	15
Account of Varden Fuller's pamphlet	Apr.	15
Miller, Raymond W., Ezra Taft Benson	Apr.	12
Ministers' Wives have Problems Too, Clayton A. Pepper	Sept.	15
Moomaw, Ira W.		
Rural Missions in tht Far East	May	12
Training for the Rural Missionary	Nov.	13
Mormons Buy Eastern Farm	Apr.	6
Music Clinic at Van Cleve, Iowa	Apr.	11
NEBRASKA		
University's Medical Extension	Dec.	9
NEW HAMPSHIRE		
The Church's R.F.D., Ralph Grieser	May	4
NOVA SCOTIA		
Antigonish—A University Convocation	Sept.	16
Nunn, Alexander, Crops the Church Should Plant	May	5
Oberlin, John Frederic Parish, Thomas Alfred Tripp	Dec.	12
OHIO		
Rural Reading Conference	Sept.	4
Otis, Mrs. J. Carleton, Parable of Ten Farmers	March	9
Parable of Two Farmers, Mark Rich	Sept.	9
Pepper, Clayton A., Ministers' Wives have Problems	Sept.	15
Pielstick, Don F.		
In Due Season	Jan.	15
International Conference on Church and Rural Life	Dec.	8
The Fields of the Spirit	May	8
Planting the Seed—Ceremony, August E. Binder	Apr.	4
Point Four—Symbol of Hope, Jon Alvah Peterson	Oct.	7
PRAYERS		
Appreciation of the Soil, Mark Rich	May	16
Autumn, Charles L. Goodell	Oct.	15
Collects in Spring, Ralph Grieser	Apr.	3
For Rural-Urban Cooperation, Benson Y. Landis	Feb.	15
For Those Who Renew the Soil, Mark Rich	Oct.	11
For Truck Drivers, Mark Rich	March	11
Grace for April, Samuel R. Guard	Apr.	3
Grace for September, Samuel R. Guard	Sept.	4
Grace for Winter, Samuel R. Guard	Jan.	15
Prayer, Charles L. Goodell	Dec.	11
Rural Life Sunday, James D. Wyker	May	7
Sioux Prayer	Jan.	13
Thanksgiving, Samuel R. Guard	Nov.	11
Publicity for the Rural Church, Donald H. James	Oct.	4
Radio Workshops—National Council of Churches	Jan.	14
Rapking, Aaron H.		
Easter	Apr.	2
Fields and Prayer	May	2
World Picture	Nov.	4
RELIGIOUS EDUCATION		
What a Rural Church Did in Christian Education, Elra R. Key	March	10
Morgan County, Ind., Program, Arthur R. Anderson	March	3
Religious Film Association—removal of locations	Jan.	4
Retired Farmer, Shirley E. Greene	Sept.	5
Rich, Mark		
European Village and its Church	Dec.	5
Parable of Two Farmers	Sept.	9
Roman Catholic Resolutions	Jan.	12
Roosevelt, Theodore on American Rural Life	March	7
Rule, Glenn K., William Stauffer	Jan.	3
Rural Church and Evangelism, Edwin L. Becker	March	1
Rural Church and Its Opportunity of Service, Vladimir E. Hartman	May	10
Rural Church Institute, N. Y., Paul Work	Nov.	3
Loan Library of Anthems	Nov.	12
Rural Life Sunday Sermonette, Allen W. Clark	May	1
Rural Missions in the Far East, Ira W. Moomaw	May	12
Schweitzer, Albert—recordings	March	6
Schwenkfelders Build Million Dollar Rural Church	Apr.	13
Smith, Horace G., The Angelus and Valley Farm	March	14
Snyder, Herman C., Hall of Religion at Community Fair, Pa.	March	3
Stacy, W. H., Rural Art and Culture	Apr.	1
Stauffer, William H., An All-Around Conservationist	Jan.	3
Studer, Oswald		
Peasant Class and Christianity	Dec.	7
Sweden—Soil Conservation, D. E. Lindstrom	March	15
Teachers, The Nation's Rural	Sept.	11
Tipple, Ezra S., Richard Baxter of Kidderminster	Sept.	12
TOWN AND COUNTRY CHURCH		
Denominational Departments, Thomas Alfred Tripp	Nov.	12
Program of National Council's Department	Sept.	2
Trillhaas, D. Wolfgang, The German Farmer	Dec.	4

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Tripp, Thomas Alfred		
Defining Community	Oct.	10
Denominational Town and Country Departments	Nov.	12
Farmer's Vocation	March	13
Iowa Rural Church Meeting	Jan.	9
Oberlin Parish	Dec.	12
Tuskegee Extension Classes, V. A. Edwards	March	15
Voorhis, Jerry, Cooperation—Key to Survival	Oct.	5
Wells, George Frederick		
Meditation	May	16
My Pastor Called	Apr.	15
New England Country Life Movement	Sept.	10
Origin of the Country Church Movement	May	7
Wentzel, Fred D., More than Beauty	Nov.	7
Williamson, Ralph L., Federated Churches	Nov.	1
Wiser, W. H., India Village Service	Jan.	5
Work, Paul, Rural Church Institute, N. Y.	Nov.	3
World Community Day	Oct.	13
World Day of Prayer, 1953	Jan.	10
Wyker, James D.		
Community	Sept.	11
Morning Meditation	Nov.	9

BOOK REVIEWS

The Farmers' Movement, 1620-1920. By Carl C. Taylor. American Book Company, New York. 1953. $5.50.

Carl Taylor has been writing this book ever since, thirty-five years ago, he taught a course on the subject. "The American Farmers' Movement grew out of and has been continued by the more or less organized efforts of farmers either to protect themselves against the impact of the evolving commercial-capitalist economy or to catch step with it." These words sum up all too briefly his comprehensive and conclusive work. It is not primarily a history —it is a sociological analysis.

The varied forms of organization, and the issues that have agitated the minds of participants, "are not easily isolated one from the other, and probably should not be." Farmers often expressed their issues of concern quite simply—they said they were being robbed. Soon the movement became more coherent, and in the Jefferson and Jackson eras, the ideologies of agrarian leaders were coming to be well understood by large numbers of farmers. "Out of this degree of unity, they now form farmer pressure groups, farm blocs in Congress and in state legislatures, and both guide and create public opinion to buttress the Farmers' Movement."

"Sentiments about issues" have carried over from one era to the next, and "each farmers' upheaval apparently developed a pronounced brooder public, which included participant non-farmers whose sympathies buttressed the farmers' cause."

Thus the farmers' movement comes down to this: "a pattern of issues and a congeries of ideologies and sentiments" expressed in the "nebulous form of recurrent publics."

Among the techniques for mobilizing the "recurrent publics" were "giant parades," "florid oratory," and the broad floods of the inevitable books and pamphlets. The counter techniques were also interesting. The early farmers' rebelling were advised to make more potash from wood ashes and sell it to pay their debts. In the Middlewest, farmers were sometimes advised by non-farmers to "raise more hogs and less hell."

There were interesting connecting links among the movements, yet Dr. Taylor observes of the past thirty-five years that "leaders of general farmers' organizations have relatively little knowledge of either the structure or tactics of earlier farmers' organizations."

The Movement continues, and Dr. Taylor, now retired from the U.S. Department of Agriculture, expects to write again about the years since 1920.

—Benson Y. Landis

Rural Reconstruction in Action. By H. B. Allen. Cornell University Press, Ithaca, N. Y. 1953. $3.50.

Hundreds of missionaries who have Dr. Allen's *Come Over into Macedonia* on their shelves will be delighted to learn that he has again written out of his wide observations and experiences. This new book represents a much wider scope and covers practically all of the Near East.

Dr. Allen stresses the belief that any program of rural reconstruction must comprehend the total needs of the community. A village program must start with the material on hand, in both human and physical resources, and should aim to bring about a gradual evolution from within the community rather than impose drastic revolution from without. He emphasizes that the starting point in the life of a rural demonstration is of vital importance and describes five programs in five countries, in each of which the approach was different.

One of his best chapters deals with the operation of a total program and is based largely on his own personal experiences in Macedonia. He urges extreme caution in the organization of farm schools.

Dr. Allen has no confidence in the wholesale application of Western methods. He believes in a systematic introduction of many small improvements the sum total of which will add up to higher production, increased income, better homes, healthier lives, and altogether more abundant living.

This is a timely book. Never before have so many governments and international agencies attempted to deal so comprehensively with the problems of village people. Never before have Christian missions been more interested in contributing to the welfare of village people. A careful reading of Dr. Allen's book will help to rectify mistakes, to provide encouragement to those who are working along already successful lines, and to give wise direction to new projects.

An appreciative Preface has been written by Dr. M. L. Wilson, for many years head of the Extension Service, U.S. Department of Agriculture. —John H. Reisner